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A Vision of India.

INDIAN HISTORY—V.

By K. S. Ramaswami Sastri, B.A., B.L.

They counted as their best wealth lands and kine,
And prayed for Indra's grace for their increase;
They had true inner and true outer peace,
As they felt everywhere the touch divine.
In forest uplands visions pure and fine
They saw which brought them joy of soul's release
From cage of sense, like full moon seen 'midst trees
And bringing bless of beauty bright benign.
In village scenes upon the lap of earth
They lived in patriarchal groups with love
And knit the castes in bonds of unity.
By climbing up the golden stair of birth
They sought to reach the paradise above
And live with gods in kindred ecstacy.

Great Thoughts

Begin with a generous heart. Think how you can serve others. Then you shall find resources grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.

***

It has been truly said that to those who love little, love is a primary affection; a secondary one to those who love much. Be sure he cannot love another much who loves not honour more. For that higher affection sustains and elevates the lower human one, casting round it a glory which mere personal feeling could never give.

***

I beg you, my dear friend, whatever be your suffering, to learn first of all that not to take your sorrow off is what God means, but to put strength into you that you may carry it. Be sure your sorrow is not giving you its best, unless it makes you a more thoughtful person than you have ever been before.

***

God will not seek thy race,
Nor will He ask thy birth;
Alone He will demand of thee,
What hast thou done on earth?

***

Nothing is more becoming a man than silence. It is not the preaching but the practice which ought to be considered as the most important. A profusion of words is sure to lead to error.

***

The friendships formed between good and evil men differ. The friendship of the good, at first faint like the morning light, continually increases; the friendship of the evil at the very beginning is like the light at mid-day, and dies away, like the light of evening.

***

All that we are is made up of our thoughts; it is founded on our thoughts, it is made up of our thoughts. If a man speak or act with a pure thought, happiness will follow him, like a shadow that never leaves him.

Events of the Week.

Discussing the power of the High Court to remove from the roll of practitioners the names of those lawyers who have adopted, Non-Co-operation as their creed *The Madras Weekly Notes,* a highly valued Law Journal observes:—

A number of non-co-operation lawyers who refused to be bound down under the security sections owing to conscientious objections and who cheerfully walked into the prison house and served their term, were recently struck off the rolls, on failure to show cause why their names should not be removed from the roll of practitioners. The Registrar of the High Court a member of the I. C. S. wrote to the District Magistrates to report the names of the persons who had been sentenced under the security sections. As a result of this the cases were put up for consideration before the Judges and not on any application for issue or renewal of sannads on the part of the practitioners. We understand that they were all mofussil lawyers whose *sannads* would have to be renewed from year to year and that none of them had applied for renewal; nor were they at all anxious to resume practice. They were all honourable men whose crime was excessive patriotism which brought them under the clutches of the existing law—the use or abuse of which has been much canvassed by lawyers and Judges. Anxious as we are to uphold the dignity and majesty of the law, we cannot help characterising the entire proceeding as unnecessary and uncalled for in the interests of Justice. Only recently, this Court under the inspiring influence of Sir W. Schwabe, C. J. took a broad and humane view of the law in exercising its disciplinary jurisdiction over members of the Bar for political and other offences. It is much to be regretted that the "hard heart" should reveal itself so soon in a matter which vitally affects the smooth relationship between the Bench and the Bar. The least that the learned Judges might have done in the matter was, in our opinion, to have postponed the matter *sine die* until these gentlemen exhibited a desire to utilise the present Courts of law which they are now condemning. We dare say that if any of them had cared to apply for a renewal of sannad, with an expression of regret for the past, they would have been gladly embraced within the fold. Their determination to hold steadfastly to their cause which, rightly or wrongly, they hold to be sacred has afforded the ground for the aggressive assertion of the law. The law is not always a vindictive mistress; and those who woo her ought to be jealous of her fair name. We are constrained to observe that, not professional considerations alone have weighed but political considerations which are evanescent and changing, have unconsciously coloured the minds of the learned Judges in dealing with the matter. We crave leave to quote the following observations of Coutts Trotter, J (now our Chief Justice) in (1923) M. W. N. 768:—"I want to make it as clear as I can that, speaking for myself that the last thing that I think that we should consider ourselves concerned with in the ordinary way is what the political opinions of anybody are, whether they are members of the legal or any other profession." There is no doubt that this is the correct position and we wish that it had been strictly adhered to in the matter under reference. Further, the High Court can have jurisdiction only when it is invoked in a particular manner either at the instance of a client or at the instance of a body like the Vakils' Association or the Bar Association.

***

The members of the Council of State whom the Viceroy patted on the back last year with a certificate for "sobriety and judgement" have once again behaved like good boys with the notable exception of a solitary member who always asserts his independence and stands by the people. They have done what they were bidden to do by their masters and have passed the Finance Bill exactly in the form in which t had been recommended by the Governor-General. Anent this performance the Amrita Bazar Patrika writes:—True, the whole nation has unmistakeably condemned it. But what does that matter, to these "honourable," and patriotic gentlemen who composed the Elder House? How could they disoblige their masters? How could they dare to act against the wishes of the Government? Besides, where would lie their difference from the silly Lower House if they acted in the same irresponsible way as the latter did? Did not no less a personage than the Finance Secretary Mr. McWatters himself tell them at the outset that "the Government attach the greatest importance to the unanimous vote of this House in favour of the Bill"? Did he not also tell they had "the privilege of sharing the great responsibility of Government"? All this advice from such high quarters had settled their view in respect of the Bill. But some of them had also fear lurking in their minds that their action would be attributed to unworthy motives by the people. Hence, while agreeing to the passage of the Bill as required by the Government, they made good speeches and used arguments to justify their action. Thus they wanted to show to the world that they were prompted not by the consideration of fear of incurring the displeasure of the Government but by their own superior notion of the welfare of the country. Let us here turn our attention to some of these arguments. Now it is hardly necessary to tell out readers that the valiant Knight of Tewana, was the first to take the field. It appears however he out-heroded Herod himself. He boldly proclaimed that Government did wrong in reducing the Salt Tax. Why? Because according to this shining light of the Punjab, living has been now considerably cheapened and no necessity for reduction exists. We do not know, however, whether Sir Umar Hayat Khan, in his regard for the rights of his countrymen, also found fault with the Government for denying them the privilege to contribute fresh taxes to the King's Exchequer. What does a Pasha exist for, if not to take the head of another man? Thus exclaimed Marryat's Pasha. What do the Indian people live for, probably think men of Sir Umar's type, if not to pay tax to the Government? But let alone the great hero of the Punjab. The Right Hon'ble Srinivasa Sastri, Sir Maneckjee Dadhabhoy, Sir Devaprosad Sarbadhikary, Mr. Khaparde and others who next spoke on the Bill, were not of the opinion of Sir Umar Hayat. None of them opposed the reduction of Salt Tax and some of them even were in favour of the reduction of other kinds of taxation. Nevertheless, ultimately they considered it unwise to oppose the Finance Bill. The reason given by Mr. Sastri was his fear to alienate the sympathy of the "friends of India in England" who were feeling already "embarrassed by the action of the Assembly." Sir Maneckjee showed himself anxious to counteract the effect of the action of the Assembly which "would injure political progress of the country." Dr. Dwarakanath Mitra had his "full faith in British honesty of purpose." Mr. Khaparde wanted "to extricate the Assembly from the ludicrous position it had placed itself in." And so on and and so forth. But it is no use trying to examine the value of these arguments which would convince no one in the country. Suffice it to say that the Council of State has performed the function for which it was designed by the authors of the Reforms.

***

The Hon. Mr. Ganesh Datt Singh, Minister for Local Self-Government and Excise in Patna announces that he will continue, as before, to devote three-fourths of his salary to the establishment of a Public Health Fund the interest of which is to be spent for the benefit of children, particularly orphans. The Fund will be managed by a Committee of which the Inspector-General of Civil Hospitals will be the President.

***

The Legislative Council of Assam discussed the Deputy President's salary to be reduced from Rs. 2,500 to Rs. 1,000 per annum, partly on financial grounds and partly because the work was not onerous. The House however adopted the motion of Maulvi Raisid Ali Laskar fixing the salary at Re. 1. per year. The Deputy President, Babu Gopendra Lal Das Chaudhri, Nationalist, said he was prepared to accept no pay.

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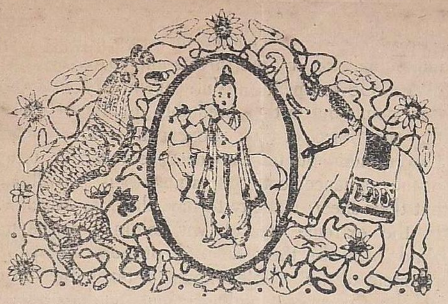
According to the 'Daily Herald' the Executive Committee of the Labour Party are seriously concerned by the news of political unrest in India and have invited Sir Sankaran Nair to confer with them.



The Hindu Message

The Tanjore Resettlement.

The shortsighted and foolish policy of the Madras Government in the matter of the resettlement of the Tanjore District has roused the Landowners of the District to an extent hithertobefore unknown in the annals of the District. The Land Tax is a limb of the Autocracy where taxes are levied by the Executive without the Legislature having anything to do with them. The bureaucrats decide among themselves that the tax should be enhanced, and out goes the Settlement Department to squeeze the Mirasdars as much as it could and pose to the public as if they were martyrs of self-renunciation in having contented themselves with a very small increase while they were actually entitled to five or six times more than what they have actually levied. The Government of course graciously acquiesces in the self-renunciation proposed by the Settlement Officer and issues the self-denying edict to levy the *small* (!) increase of 25 per cent only once every thirty years. Thus goes on merrily the periodical increase under Executive fiat without anybody in the Legislature being the wiser. Meanwhile the Mirasdars get themselves involved more and more in debts. The poor yield from the lands, the low price of paddy, the enormous cost of cultivation, the high wages of labour, the increased cost of living, the difficulty of finding a market for the produce and last though not least, the relentless and unbearable demand of the Government for the ever-increasing kist have impoverished the Mirasdars so much that most of them, if not all, find themselves in the grip of the usurious money-lender sooner or later. The Government, in their wilful blindness, will not see; they pretend to be ignorant of the situation. It is only a pretence. There is a saying that it is easy to rouse a sleeping man but not a person who simply closes his eyes and pretends sleep. The Government is in the latter state. Let us illustrate it with reference to Tanjore. The periodical revision was made last year and the Government ordered the collection of the 25 per cent increase from the commencement of this year. The Mirasdars wanted to represent their case to the Governor and requested to be allowed to wait on His Excellency in deputation. But the Governor refused to receive the Deputation saying there was nothing new to be said. Then commenced an agitation in the District and several of the Mirasdars began to withhold the payment of the kist. Then the Law Member and later on Sir Arthur Knapp came down to Tanjore and interviewed the Mirasdars. The latter even promised that the Governor would receive a Deputation of Mirasdars and hear what they had to say. Accordingly the campaign of non-payment of the kist was temporarily suspended till the result of the Deputation's representations to His Excellency was known. But, sad to say, the Government, after hearing the Deputation, unconscionably delayed the issue of the final orders, meanwhile ordering its own Revenue Officers to proceed merrily with the collection of the tax and to use all coercive processes for the same. In the end came the Government Order which showed clearly that the Mirasdars have been tricked and duped. This was too much for the patient Tanjore Mirasdars to bear silently. As Lord Bryyce says. "The mere passion for freedom in the abstract has never produced a great popular movement. There must always exist, in order to rouse a people to disaffection, either such a withdrawal of privileges and liberties previously enjoyed as wounds its pride and feelings or else the infliction of such burdens which tells upon its daily life." The burden here was too heavy to be borne in silence. They accordingly met in Conference at Mayavaram under the presidentship of one of the most level-headed, cautious and statesman-like minds of today in the Tamil Nadu, Mr. Chidambaranatha Mudaliar. In opening the Conference the President said that the enhancement of 25 per cent was not only unbearable and unjust but immoral. What made matters worse was the most defiant and relentless attitude of the Government even after their many representations. The so-called consideration they posed to have granted was nothing but an eye-wash. The President then expressed his regret at the inconsiderate and foolish course of action the Government was pursuing in driving the Mirasdars to a most critical and serious situation. This enhancement was not a temporary measure for a period of one or two years, but was one that had to be borne for 30 years. He might have as well said permanently, for at the end of 30 years there will be further increase only and no reduction whatever if the present erroneous view is persisted in. Hence it was imperative on the part of the Mirasdars to oppose it and if necessary deny the payments of the enhanced kist. These are serious words coming from the lips of the most sedate of the Mirasdars. Under his guidance the following Resolution was passed unanimously and we give it below in full as it reviews succinctly the whole situation.

Whereas the Government of Madras in G. O. No. 1410 have decided to impose on the ryotwari landholders of this Presidency an enhanced rate of land revenue assessment averaging about 25 per-cent over and above existing rates without giving adequate opportunities to the landholders to represent the fact that their economic condition as well as the principles of land revenue that ought to have been applied to them would not justify any enhancement whatever over the present rate,

Whereas in respect of this district of Tanjore the Government of Madras is bound by the reason

of the solem treaty engagement entered into by them with the late Rajah of Tanjore not to impose enhanced burdens on the landholders of the District by successive resettlements and the Government nevertheless have been imposing such additional burdens in defiance of the terms of the said treaty,

Whereas subsequent thereunto the Member of the Government in charge of this matter interviewed the representatives of the Mirasdars and agreed to receive a deputation of the Mirasdars and hear their representations and the Conference in consequence decided to await the result of the representations made by the deputation appointed by them,

Whereas His Excellency received the said deputation and promised to consider their representations and whereas the Government passed final orders in March entirely rejecting the requests contained in the several representations excepting one or two trifling matters,

And Whereas the Mirasdars have in consequence exhausted all other means open to them of convincing the Government of the justice of the demands and the inequity of the additional impost and no other course is open to them except to conscientiously refuse to voluntarily agree to pay the said additional taxation,

Now the Mirasdars of the District in conference assembled do hereby declare their inability to pay the enhancement now levied over their original assessment and resolve not to pay the said enhancement voluntarily but to cheerfully and peacefully submit to such coercive processes as may be employed for the recovery of kist amounts over and above the original assessments.

This Conference appeals to all the Mirasdars of the District to continue to give effect to the above resolutions until their grievances in respect of this resettlement are redressed.

This Conference desires to make it clear that this decision has been taken solely for the specific purpose of securing the redress of the just grievances of the Mirasdars of this District in respect of the resettlement.

This Conference hereby declares that if the Government continue to ignore their just demands for the remission of the enhancement, they may be compelled to stop cultivation of their holdings until their grievance is redressed.

The Resolution is quite self-explanatory and closely reasoned. In dignified words the Tanjore Mirasdars have proclaimed their refusal to be bullied into submission by the threats and coercive processes of the Government. With exemplary moderation they point out in the preamble to the Resolution that the object of their movement is not to defy the Government but to convince them of the injustice of the enhancement. It is not their unwillingness but their sheer inability to pay that has driven them to the extreme step of withholding the payment. And here also they do not propose to withhold payment of the whole amount of taxes due but only of the 25 per cent enhancement made under the new Settlement—that is to say, the fourth or April instalment. Even here if the Government still persist in thinking that the enhanced tax is just and not oppressive and turn a deaf ear to the real grievances of the Mirasdars they are quite welcome to collect the same using all the coercive process at their disposal without any fear of violence on the part of the Mirasdars. In the event of continued persistence on the part of the Government in their mistaken policy of killing the goose that laid the golden eggs by enforcing the Jackson rates, the Mirasdars sound a note of warning and state that they may be compelled to stop cultivation of their holdings until their grievances are redressed. Can anything be more reasonable? It is sheer folly to call this movement political or engineered by professional agitators. It is the expression of genuine and wide-felt popular discontent at the really unbearable heavy burden laid on their shoulders. The movement is not confined to any political school of landholders or any particular class of landholders or any community of landholders. The dividing lines of religion, caste, locality, wealth, political opinions, etc.,—all these have on this issue vanished. Hindus, Mahammadans, Christians, Brahmins, and Non-Brahmins, rich and poor have one and all of them arrayed themselves as one man against this iniquitous obstinacy of a short-sighted Government. They have all deliberately resolved, after mature consideration of the consequences involved not to pay voluntarily the April instalment of the kist which roughly represents the enhanced assessment. They have given the ultimatum that as a logical consequence they will be compelled to suspend cultivation until the Government chooses to abandon its coercive measures and return to reason. It is the lack of statesmanship and the persistent sticking to prestige that are responsible for the present situation in the Tanjore District. Now that there is to be a change in the Head of the administration we earnestly hope that wiser counsels would prevail and the tension eased before it is too late.

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ADHYAYA XII.

Continued.

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

The blessed Lord said:

Those who, fixing their mind on Me, worship Me, ever-steadfast in devoted union, and endowed with supreme faith, those are, in my opinion, the best versed in yoga.

NOTES:

1. Sri Sankaracharya says in beautiful words: नैरन्तर्येण हिते मच्चित्ततयाऽहोरात्रमतिवाहयन्त्यतो युक्तं तान्प्रति युक्ततमा इति वक्तुम् ।

2. The scheme of the Gita is quite clear. The 8th Chapter dealt with *Akshara* and other matters: Akshara is clearly stated therein as ब्रह्म परमं (an unmistakeable term meaning the Blissful Absolute) 'Akshara' is used also in Chapter VIII verses 11 and 21. In verse 21 it is stated:

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

Verse 22 states:

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

Thus in Chapter VIII the Blissful Absolute is described. In Chapter IX the Lord describes His Saguna form. In Chapter X he describes His Vibhuthies. In Chapter XI He shows His cosmic form. The division of the Gita into Chapters and *Shatkas* is all arbitrary. Sri Sankara speaks of 700 verses generally. Taking the above chapters in a general scheme of interpretation dealing with the Gita as a unit it is clear that Arjuna bearing in mind the teaching of the Blissful Absolutes in Chapter VIII and the teaching of the auspicious adorable form of the Lord and the cosmic form of the Lord in Chapters IX to XI, asks the Lord which path—devotion to the Nirguna form or devotion to the Saguna form—is better i.e, brings about quicker and more frequent attainment of the Lord in union (युक्तमाः)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

But those, who worship the Imperishable the Indefinable, the unmanifested, the Omnipresent, the unthinkable, the unchangeable, the Immovable, the Eternal having controlled and restrained the senses, full of same-sightedness in relation to everything, loving the auspiciousness and real welfare of all beings—verily they also attain Myself.

NOTES

1. These are among the most controversial verses in the Gita.

2. Sri Sankaracharya takes them as referred to Nirguna Brahma Upasana. Sri Ramanujacharya says that they refer to *Pratyagatma*. Sri Madhwacharya says that they refer to Lakshmi Upasana.

3. The Lord clearly says that those worshippers described in these verses attain Him (मामेव) How can Sri Ramanujacharya then say that मां means मत्समानाकारं असंसारिणं आत्मानं प्राप्नुवन्ति ।

4. Equally violent is Sri Madhwacharya's interpretation. I quite agree that nothing turns the use of the masculine gender in regard to Akshara. Gender is a bit of impertinence in regard to our conceptions of the Supreme. But the attempt to bring in a Lakshmi Upasana all on a sudden without any reference to it beforehand is a bit of unnatural interpretation.

5. Raghavendraswami in his *Gita Vivrithi* draws a distinction between पर्युपासते in verse 3 and उपासते verse 2. He says that पर्युपासते shows that Lakshmi Upasana is difficult and that Bhagawath Upasana is easy. It seems to me that this method of extracting inspiration and interpretation from preposition and cognition has always been overdone in our country. The very word पर्युपासते occurs in verse 1 with reference to Bhagawan Himself. Further what is the difference between Bhagavan and Lakshmi. The Vedic secret is that the same Supreme Truth now appears as Lakshmi, now as Narayana and now as Lakshmi Narayana. To find out differences of level in methods and results between Lakshmi Upasana and Bhagawad Upasana may please some system-builders and system-lovers. But it is too subtle and wire-drawn and imaginary for my poor comprehension. In fact in verse 2 the Lord adds to उपासते such words as मय्यावेश्य मनो ये मां नित्ययुक्ताः । words which by the added weight make उपासते at least as difficult a process as that implied by पर्युपासते ।

6. Raghavendra Swami interprets कूटस्थ as कूटे व्याकृताकाशे अभिमानितया स्थितम् । But in verse 16 of Chapter XV he interprets it as कूठमाकाशं तद्वत् स्थितः पुरुषः अक्षरदेहत्वात् । श्रीरक्षर उच्यते । पुल्लिंगत्वेनोच्यते स्त्री च पुंवच्छक्तिमती क्वचित् इति छान्दोग्यभाष्योक्तेः । Thus though he interprets Akshara consistently, the two explanations of the word are not identical. I shall show later on how Sri Sankaracharya gives a strange and unnatural interpretation to the word in Chapter XV and is unconsciously forced to do so by trying to compress Sri Krishna into his system of thought. In fact I am of opinion that the word Akshara in this Chapter and in Chapter XV is one of the test-words on which, as on a rock, many elaborately built systems must and will be broken. Hence it is that, in all humility combined with freedom of thought which I claim for myself as others claimed and took for themselves, I am devoting what might seem a disproprotionate attention to it.

7. कूटस्थ:—This is a puzzling word. Sri Sankaracharya says that *Koota* means *Maya* (as koota means false *e.g.* koota, akshyam etc,) and that kootastha means Para Brahman who is in Maya as its Lord. Another meaning is thus given by him: अभवाराशिरिव स्थितं कूटस्थं Sri Ramanujacharya says: कूटस्थं सर्वसाधारणं तत्तद्देवाद्यसाधारणाकारासंबद्धम् । Sri Madhwacharya says: कूट आकाशे स्थिता कूटस्थं । I may refer to the fact that कूट means a summit or peak, (see Meghaduta II, 50) The Hanumad Bhashya says: कूटः पर्वतः तद्वत्तिष्ठतीति कूटस्थं । The word कूटस्थ is also used in regard to the person who is the propositus or the head in a geneological table. It thus refers to परब्रह्म as सर्वमूल । I shall show later on how it is utterly unnecessary to depart from this meaning in Chapter XV and how this is the only sense in which Bhagavan uses the word.

8. Sri Saukaracharya thus beautifully defines उपासनं :—उपासनं नाम यथा शास्त्रमुपास्यस्यार्थस्य विषयीकरणेन सामीप्यमुपगम्य तैलधारावत्समानप्रत्ययप्रवाहेण दीर्घकालं यदासनं तदुपासनयाचक्षते ।

9. The Srimad Bhagawatha says:

श्रेयः स्रुतिं भक्तिमुदस्यते विभो
क्लिश्यन्ते ये केवलबोधलब्धये ।
तेषामसौ क्लेशत एव शिष्यते
नान्यद्यथा स्थूलतुषावघातिनाम् ॥

Literary and Educational.

Desikar as a Poet.

By A. V. Gopalachriyar M.A., B.L.

(Continued)

The author's invocation of his favourite Deity Haya Griva by the sloka 'प्राची संध्या काचिदन्तर्निशायाः' finely suggests that the poet expects the संकल्पसूर्य in his case to rise in the heart of his Lord हयग्रीव whom he describes as the morning Sandhya. The author is conscious of the difficulty of building a play upon a rasa which cannot appeal to popular taste and he refers with pride to his descent from the sage Vishvamitra who could create a new world with a new Indra or without an Indra and whose name is gratefully uttered every morning by every Dvija as the Guru of the Gayatri. The poet evidently suggests that coming as it did from the great sage with remarkable powers of new creation he could make a play upon entirely novel lines with the Shanti rasa for its basis. His descent from the Guru of the Savitri Mantra might also justify his authorship of a play designated as Sunrise. He is conscious that unceasing devotion to the work of writing of highly controversial literature full of dry and subtle ratiocination would ordinarily be inconsistent with the development of the poetic talent and he most modestly ascribes the combination in himself of both the talents to Lord's Grace. The following sloka where he compares his coming by honeyed words which would be a feast for an assembly of master artists like Manu, Vyasa and Valmiki to the spontaneous fall upon a ripple of the Ganges waters fit to roll in the matted tresses on Lord Shiva's head while dancing in the Sandhya. Who could prevent Divinity from showering such grace upon an object however unworthy?

मनुव्यासप्राचेतसपरिषदर्हा कचिदियं
सुधासिक्ता सूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-
परिभ्रान्ता पङ्कोरुपरि यदि गङ्गा निपतति ॥

The word स्वयं suggests that the numbers come of themselves. The poet's mention of Manu as one of the great poets of old betokens a keen poetic eye of appreciation in our author. There is a great deal of sweet and sublime poetry in Manu which commanded the admiration of Sir William Jones in his highly appreciative introduction to his translation of Manu. Our author has a very fine sense of humour and his works abound in delicate humorous touches. He explains the omission of ancient critics to lay stress on Shanti as an abiding Rasa by the difficulty or impossibility of getting an audience to whom that Rasa would appeal. The omission was not due to Shanti not being a dominating rasa. He says

अथवा तादृशान्सभ्यान्मत्वा जगति दुर्लभान् ।
शङ्के शान्तिरसोल्लासमशक्यमभिमेनिरे ॥

He humours his audience and compels them to listen to what might be dry and uninteresting to the multitude. He claims for his Rasa superiority over other Rasas and points out that shanti rasa relieves the heart of all sadness and produces perfect calmness whereas other rasas which excite and stimulate leave lasting depression and pain. He says

शमस्तु परिशिष्यते शमितचित्तखेदो रसः ।

He prides himself with the title of the lion among actors प्रतिभटकुशीलवकुञ्जरकण्ठीरव and indicates more gratification on that title than on his generally acknowledged name of Kavitarkikasimha. The Shantirasa although the ninth and the last is not the least (ninth) of the rasas (अनवमगुणो यस्मिन्नाम्ये रसो नवमः स्थितः). All the other rasas must be so depicted as to lead to the final shanti rasa which must be the goal of all true poetry.

The poet congratulates himself on the holy place of Rangam (Srirangam) becoming the Rangam (theatre) for his play. His introduction of Kama on the stage by referring to him as अर्धावशेषितमहेश्वर-पौरुषोऽयम् has a fine humour about it. Cupid could well pride himself on having reduced the man in Iswara by half, one half having been made woman. As in the Prabodhachandrodaya here also Cupid, his consort Rati and his friend Vasanta appear after the प्रस्तावना. We have a description of the Vasantotsava in the following sloka which will compare well with the descriptions of the festival in the Ratnavali.

चूडावेल्लितचारुहल्लकभरव्यालम्बिलोलम्बकाः
क्रीडन्त्यत्र हिरण्मयानि दधतः शृङ्गाणि शृङ्गारिणः ।
तन्त्रीकरयन्त्रयन्त्रणकलातन्त्रक्षरद्वस्त्रिका
कस्तूरीपरिवाहमेदुरमिलज्जम्बाललम्बालकाः ॥

The description of the Cauvery both in the first Act and later is very fine: He refers to the Anaicuts which will divert the flood water into various canals which lead water directly into the fields. The poet who was a native of the Chinglepet district was evidently interested by bountiful nature and a methodical system of irrigation dispensing with the necessity for the cruelly hard work of baling water. He says उभयतो रोधोऽतिरोधोल्लसत्स्रोतः संभृतसारणीशत कृत स्वच्छन्दकच्छाप्लवाम् The word स्वच्छन्द suggests the contrast. The poet now and then refers to the pride of the woman of the Chola country; though he does not perhaps actually sneer, he has a delicate hit at her. In his short poem on Renganatha known as भगवद्ध्यानसोपानं he compares the curls on Renganathas's head to the crooked and curling speech of Chola women full of poignant satire. He says कुप्यच्चोलीवचनकुटिलैः कुन्तलैः श्लिष्टमूले The Chola woman prides herself on her curling and long tresses and hangs them down in pride fancying that they may compare favourably with the beautifully curling hair on the God's head but the poet will not allow her that pride; If she wanted to compete with the beauty of those curls, she can do so only by her crooked and curling speech which may perhaps in point of kautilya (crookedness) bear such comparison. In the second

half of the sloka on the Cauvery the poet refers to the Chola women bathing in the Cauvery with their tresses stretched out and says the river appears to be covered as it were with moss and the daughter of Kavera, the woman Cauvery, seems to smile as it were on the Chola woman's ineffectual pride by the couples of swans floating over her. He says

खेलच्चोलवधूविधूतकबरीशैवालितामन्वदम् ।
पश्येम प्लवमानहंसमिथुनस्मेरां कवेरात्मजाम् ॥

The poet seems to have been familiar with the Chandakausika of Kshemeswara. His sloka on the power of Manmatha to drive out Vairagya and Shanti seems to be quite after the manner of Kshemeswara's sloka on the restoring powers of a good sleep.

शैलीं विलोपयति शान्तिमधः करोति ।
व्रीडां व्युदस्यति विरक्तिमपह्नुते च ॥

(Sankalpa Suryodaya).

चित्तं प्रसादयति लाघवमादधाति
प्रत्यंगमुज्ज्वलयति प्रतिभाविशेषम् ।
दोषानुदस्यति करोति च धातुसाम्यम्

It is interesting to compare some of the Rishi's small Anushtup verses transformed into fine big verses with even more ornamentation and beauty by the poet. The Rishi's Anushtup verse.

पररन्ध्रेषु जात्यन्धाः परदारेष्वपुंसकाः ।
परीवादेषु ये मूकाः ते मे प्रियतमा मताः ॥

may be compared with the author's verse built upon it.

जात्यन्धः परदोषदृष्टिषु परीवादेषु मूकाग्रणीः
बाधिर्यप्रथमावतारसरणिर्निन्दासमाकर्णने ।
स्त्रीप्रायःपरदारसंग्रहविधौ तद्वत्परावर्धने
संपद्यते समीक्षणेऽपि विकलः पापैर्विवेकादिभिः ॥

The old Anushtup slokas

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥
सत्यं सत्यं पुनः सत्यं उद्धृत्य भुजमुच्यते ।
वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम् ॥

are the basis of the author's sloka

शास्त्राण्यालोड्य सर्वाण्यशिथिलगतिभिर्युक्तिवर्गैर्विचार्य
स्वान्तर्निर्धार्य तत्त्वं स्वभुजमपि महत्युद्धरन्सूरिसङ्घे ।
सत्यं सत्यं च सत्यं पुनरिति कथयन्सादरं वेदवादी
पाराशर्यः प्रमाणं यदि क इह परः केशवादाविरस्ति ॥

In saying that the Rishi Vyasa raised his hand also (स्वभुजमपि महत्युद्धरन्सूरिसंघे) in the assembly of rishis the poet finely suggests that Vyasa was in his extreme love for Kesava so nervous and anxious about securing a majority of votes for his God that he raised his own hand as a precedent even before the others did so. The familiar sloka in Yakshaprasana

तर्कोऽप्रतिष्ठः श्रुतयो विभिन्नाः
नैको ऋषिर्यस्य मतं प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः ॥

may be compared with the author's sloka

तर्को न प्रतितिष्ठति प्रभवति त्वय्यपि वैयाकुली
क्षोभं यान्ति मिथः क्षता ऋषिगिरः क्षुद्रोक्तयः किं पुनः ।
इत्थं तत्त्वविनिश्चयो निधिरिव क्षिप्तो गुहाभ्यन्तरे
पन्थानं तु महाधनस्य निपुणः प्रत्यक्षमध्यक्षति ॥

The introduction of King Viveka with his consort, Sumati and the comparison of the characters with the rising sun entering the Akasa (Vishnupada) and sending forth his resplendent rays westward प्रत्यङ्मुखी and dispelling the mist of Ahankara (conceit) which completely clouds the vision is very fine.

प्रत्यङ्मुखीं सुमतिदीप्तिमिह प्रचिन्वन्
प्राप्तोदयोऽप्यमितरागबलोपपन्नः ।
क्षाम्यन्नहंकृतिमयीमवशो हिमानीं
भास्वानसौ भजति विष्णुपदं विवेकः ॥

The pun upon the words प्रत्यक् (meaning westward or innermost) and विष्णुपदं (meaning Akasa or the Lord's lotus foot) and राग (meaning love or colour) is easy and natural and would do credit to any poet.

The slokas put into the mouth of King Viveka in the first Act have a fine grandeur about them. The Upanishads speak of the human body as the Brahmapura, the city of Brahma or the great city. The poet humourously suggests that the body is really a great city and deserves the appellation of Brahmapura as it has very many gateways for the entry of sin. He says बहुलदुरितद्वारे ब्राह्मे पुरे. He describes the body also as a wonderful picture painted with the brush of tricoloured Prakiriti by the Divine Architect. The following description of the lamentable condition of the soul's intelligence while the soul is clouded and shorn of its lustre by contact with maya is sweet.

पत्यौ दूरं गतवति रवौ पद्मिनीव प्रसुप्ता
म्लानाकारा सुमुखि निभृता वर्तते बुद्धिरम्बा ।
मायायोगान्मलिनितरुचौ वल्लभे तुल्यशीला
राहुग्रस्ते तुहिनकिरणे निष्प्रभा मायिनीव ॥

The poet appears to have been familiar with the drama of Venisamhara. The following sloka of the poet appears to have been inspired by and modelled after a similar sloka in that play which is also extracted below for comparison.

त्वया जुष्टः पत्न्या विधिवदिह जुष्टा स्वयमहं
विधत्ते चार्त्विज्यं शमदममुखोऽयं गुणगणः ।
अकस्मादुद्देश्यो भवति भगवानात्महविषः
पशुर्बुद्धो मुक्तिं भजति विगलत्कर्मनिगलः ॥

(Sankalpasuryodaya.)

चत्वारो वयमृत्विजः स भगवान्कर्मोपदेष्टा हरिः
संग्रामाध्वरदीक्षितो नरपतिः पत्नी गृहीतव्रता
कौरव्याः पशवः प्रियापरिभवक्लेशोपशान्तिः फलं
राजन्योपनिमन्त्रणाय रसति स्फीतं यशोदुन्दुभिः ॥

(Venisamhara.)

The poet appears to offer some suggestions by way of criticism of the latter sloka. The animals sacrificed in a Yajna are not sacrificed in any spirit of anger but purely with a sense of religious duty and the sacrificed animals themselves are believed to be sent to Heaven. The Kauravas who are the ene-

mies of Bhima are intended to be killed by him in anger and are not at all intended to be blessed with heavenly happiness. Although the deity to whom all sacrifices are dedicated is Sri Krishna, Bhima who had but a minute previously referred to the supreme greatness and divinity of Sri Krishna in the extraordinary beautiful and sublime sloka beginning with आत्मारामः forgets altogether Sri Krishna as the deity to whom his sacrifice should be dedicated. Our poet suitably amends his sloka to remove all possible criticisms. His Pasu tied by the ropes of Prakiriti is really liberated for all time and sent to a perpetual heaven. The self itself is the हविः offered to the Lord. Why surrender unto the Lord things outside of the self? Why not surrender the self itself and sink altogether all sense of egotism (Ahankara)? The poet suggests the doctrine of *saranagathi*.

The Prakritha slokas in the beginning of the second Act are excellent. The description of Mandakini is very sweet and will compare well with the best description of the river by the great poets. The following sloka describing the trees on the banks of the holy river with their bodies moving by the winds and showering the flowers from their lofty branches (with raised hands as it were) is evidently inspired by Bhava Bhuti's similar description of the trees on the Banks of the Godavery.

एदे णिब्भरणिब्भसोरहसुहापब्भारविब्भाइअं
माणुज्झणमीणलञ्छणमहाधाणुक्कबाणुक्करं ।
छाआलीगमहिन्दवारवणिआधम्मिल्लमल्लोइअं
साखग्गेहि मुअंति पुप्फणिअरं रुक्खा मरुक्खोहिआ ॥

(Sankalpa Suryodaya).

कण्डूलद्विपगण्डपिण्डकिषणोत्कम्पेन सम्पातिभि-
र्घर्मस्रंसितबन्धनैः स्वकुसुमैरर्चन्ति गोदावरीम् ।
छायापस्किरमाणविष्किरमुखव्याकृष्टकीटत्वचः
कूजत्क्लान्तकपोतकुक्कुटकुलाः कूले कुलायद्रुमाः ॥

(Uttararamacharitra).

Bhavabhuti's description has a tinge of Bibhatsa due perhaps to the time chosen viz., the midday with a scorching sun overhead. Our poet's description is free from any such tinge and is in a pious and romantic setting. Bhavabhuti is fond of the word Pragbhava and uses it frequently in his descriptive verses. Our poet detects his bias for that word and uses it more than once in the introduction to the second Act where his slokas are after Bhavabhuti's manner. Our author freely uses his own slokas in other works for this play. Bhavabhuti does the same within his three plays. Bhavabhuti is so enamoured of his own slokas that he sometimes repeats them even where they are entirely out of place. His sloka in the Uttararamacharita put into the mouth of Rama in regard to his grief for absent Sita हा हा देवि स्फुटति हृदयं स्रंसते देहबन्धः is put into the mouth of Makaranda in the Malatimadhaviya to express his sorrow at the loss of his friend Madhava's newly married wife Malati, only amending हा हा देवि into मातर्मातः. It is needless to say that many parts of the sloka are entirely inappropaiate. Kalidasa never repeats his slokas in one work in his other works. Where the circumstances are similar and the description has also to be similar, he uses different language. His sloka on the rejoicing of the elements on the birth of Raghu

दिशः प्रसेदुर्मरुतो ववुः सुखाः
प्रदक्षिणार्चिर्हविरग्निराददे ।

is practically altered wholesale in form in his describing similar conditions at the birth of Parvati in the Kumarasambhava.

प्रसन्नदिक्पांसुविविक्तवातं
शङ्खस्वनानन्तरपुष्पवृष्टिः ।
शरीरिणां स्थावरजङ्गमानां
सुखाय तज्जन्मदिनं बभूव ॥

Our poet repeats his own slokas verbatim but they are never out of place.

Bhavabhuti admitting the differences in progress between different students sitting at the feet of the same teacher accounts for them by the differences in the mental calibre of the students. He says,

वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे
न च खलु तयोर्ज्ञाने शक्तिं करोत्यपहन्ति वा ।
भवति च तयोर्भूयान् भेदः फलं प्रति तद्यथा
प्रभवति शुचिर्बिम्बोद्ग्राहे मणिर्न मृदां चयः ॥

But our poet's faith in the miraculous power of a spiritual teacher is firm and even a pupil of little intelligence can be imbued with all knowledge by the grace of the Guru. He says.

गुरुप्रसदनस्फुरद्गुणगारिम्णि यन्मानसे
सकृत्स्फुरति वस्तु तन्न हि किमप्यप्रभ्रश्यति ।

He had unbounded admiration for Sri Ramanuja the principal founder of his school and he introduces the great teacher in the second Act as his Guru and himself as the disciple and under the orders from his Guru enters into short and humourous attacks on rival systems. The Sankhyas refuse to count beyond twentyfive and deny Iswara (the twentysixth Thathwa). After hearing the refutation by the poet they are made to say they are ready to count twentysix or even twentyseven. The Senapati says.

विश्वपतिमार्यवचसा सांख्याः संमत्य विगतसंरम्भाः ।
गणयन्ति पञ्चविंशं षड्विंशं सप्तविंशं वा ॥

The author evidently refers here to the Bharata sloka.

तं षड्विंशकमप्याहुः सप्तविंशकमेव वा ।

and humorously suggests that the Sankhyas worsted in the argument agree to counting one or even two more than their system would admit.

The poet expresses his ideals of good literature in his appreciation of the literature of Ramanuja in the following lines

यत्सारस्वतदुग्धसागरसुधा सिद्धौषधास्वादिनां
प्रस्वापाय न बोभवीति भगवन्मायामहायामिनी ।
तच्चाव्याजविदग्धमुग्धमधुरं सारस्वतं शाश्वतम् ।

Good critics are rarely good writers themselves. The slokas of Sri Rama expressing appreciation of the perfection of the speech of Hanuman are themselves some of the finest specimens of literature. Similarly our poet's verses written in appreciation of the writings of the teachers of his school are themselves good specimens of the best literature. His sloka on the merits of the literature of Saint

Nammalwar has a beauty, flow and melody which is all its own.

सारः सारस्वतानां शठरिपुफणितिः शान्तिशुद्धान्तसीमा
यायामायामिनीभिः स्वगुणविततिभिर्बन्धयन्तीन्धयन्ती ।
पारंपारम्परीतो भवजलधिभवमज्जनानां जनानां
प्रत्यक्प्रत्यक्षयेन्नः प्रतिनियतरमासंनिधानं निधानम् ॥

He is conscious of the fragrance of the flowers of his own poesy and expresses such consciousness in language exquisitely fine: He says.

नाथे नस्तृणमन्यदल्पदपि वा तन्नाभिवालीकिनी
नालीकस्पृहणीयसौरभमुचा वाचा न याचामहे ।

In his Vairagya Panchaka addressed to his great friend Sri Vidyaranya, he says

तृणमपि वयं सायं संफुल्लमल्लिमतल्लिका
परिमलमुचा वाचा याचामहे न महीश्वरान् ।

The following sloka put into the mouth of the character Raga on the charms of women entering upon youth appears to be very fine.

स्मेरेण स्तनकुड्मलेन भुजयोर्मध्यं तिरोधित्सितं
नेत्रेण श्रवणं लिलङ्घयिषितं नीलोत्पलश्रीमुषा ।
अङ्गं सर्वमलंचिकीर्षितमहो भावैः स्मराचार्यकै-
स्तन्वीनां विजिगीषितं च वयसा धन्येन मन्ये जगत् ॥

To be continued.

Bala Ramayana.

By P. K. Kalyanarama Sastri B.A.

(Continued)

XV

The whitest and the finest steed on earth
Now comes in sight and gaily gallops forth.
And on its back, a prince in colour green
Is seen to hold the reins with regal mien.
The eyes of all that have their eyes to see
Are firmly fixed upon his features free.
And none so poor is there that did not find
Himself recognised by His looks so kind.
The barest truth alone the Poet says
When to this prince thus compliment he pays
That he who does not see Sri Rama's form
Or he whom Rama does not by his charm
Draw unto Him when going out in sport
Lives life in vain with endless pain to court.

XVI

Good news! good news! They shout with uplift hands
Which words are heard echoed in all these lands
This universal joy that springs around,
Should have a cause as great and as profound
The *Omnipresent One* installed in hearts
By whose message, our sense-percieving, parts,
The hands, the feet, the eyes, the ears, and mind,
Do take, do walk, do see, do hear and find
Could well produce such all-pervading mirth
When He takes on in sport, a human birth.
And so it is: Kousalya gets a son
Whose matchless splendour overthrows the Sun.
Kaikeyi known to beauty gets a boy
And Queen Sumitra two such ones in joy.

XVII

It cannot be the birthless Lord elects
The Lord whose self in every soul reflects
To clothe Himself in flesh and blood in fact
Getting enamoured of this earthly tract.
But then the truth is seen in all its phase
Of such events ennobling Raghu's race.
And sure it is that four such sons are born
Of Royal wives whose laps they do adorn.
'Tis nothing strange. The birthless Lord of grace
That hath no feet and yet can run a race
Or see or take without the eyes or hands
So truly seems as born in diverse lands
In diverse shapes and forms whene'er He wills
Whereby some lasting purpose He fulfills.

XVIII

His aid-de-camp who rides so close behind
Is Lakshmana of manners most refined
With bended bow and arrows sharp and bright
Ready both day and night he keeps His right
Without this Lakshmana by Him to share
For food or raiment, Rama would not care.
And on their rear, there ride another pair
Of brothers sure, good horsemen both and fair,
The first is Bharatha of hallowed name
Whose deep devotion gives him endless fame.
And need we say that he that follows close
Is lovely Sathrughna, Sumitra's Rose.
We thus do see that queen Sumitra's twins.
Have each a share in what their comrade wins.

To be continued.

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Ancient Indian Education from the Epics.

BY DR. RADHA KUMUD MUKERJI, M.A., Ph. D., P. R. S.

(*Continued*)

The story of Yavakrita [III, 135] emphasises the indispensable need of a teacher in the acquisition of knowledge which the Upanishads also insist upon. In the story Yavakrita engaged in the severest asceticism for obtaining the knowledge of the Vedas, because he thought that study under a teacher would require a long time for the purpose. Indra admonished him saying: 'The way you have adopted is not the proper way. Go and learn the Vedas from the preceptor.' Finding his advice still going unheeded he conveyed to Yavakrita a sensible image of his folly by attempting the impossible feat of bridging the river Ganga by means of hands.

The story of Arstisena illustrates the limitations of the doctrine aforesaid. It shows how in spite of his long continued residence at his preceptor's house and regular instruction day by day he could not master any branch of learning or the Vedas. It was only after his practice of austere penances that he achieved success. [IX, 40].

The Mahabharata tells us of typical hermitages where pupils from distant parts gathered for instruction round some far-famed teacher.

The most important of such hermitages was that of the *Naimisa* forest which was like a University. The presiding personality of the place was Saunaka to whom was applied the designation of *Kulapati* sometimes defined as the preceptor of 10,000 disciples. Saunaka attracted to Naimisa a vast concourse of learned men by his performance of a twelve years' sacrifice of which the most essential anga or accompaniment was the discourses and disputations of learned men on religious, philosophical, and scientific topics. In one place (IX, 37) we read of ascetics living at Naimisaranya being engaged in a sacrifice lasting for 12 years on completion of which they set out in large numbers for visiting the various sacred shrines of the country. In another place [*Ib.*, 41] we have the same reference with the interesting additional information that in the course of that twelve years' sacrifice when a particular one called *Visvajit* had been completed Rishis started for the country of the Panchalas and reaching there requested the king to give them twenty-one strong and healthy calves to be given away as Dakshina for the sacrifice they had finished.

The hermitage of Kanva was another famous centre of learning of which a full description is given [I, 70]. It is situated on the banks of the Malini, a tributary of the Sarayu river. It was not a solitary hermitage but an assemblage of numerous hermitages roud the hermitage of Rishi Kanva, the presiding spirit of the settlement. The entire forest was full of hearths where sacred fire was burning and resounding with the chanting or recitation of sacred texts by learned Brahmins. The wide range and variety of their studies are also indicated. There were specialists in every branch of learning cultivated in that age; specialists in each of the four Vedas; in sacrificial literature and art; Kalpa-Sutras; in the art of reciting the Samhitas according to the *Pada* and *Krama patha* and in Ortheopy generally and in Siksha (phonetics) Chhanda (metrics), Sabda (Vyakarana) and Nirukta. There were also the philosophers well versed in Atma-Vijnana (Science of the Absolute), in Brahmopasana (worship of Brahma), in Mokshadharma (the way to salvation) and in Lokayata (Vaiseshika). There were also Logicians knowing the principles of *Nyaya*, and of Dialectics (the art of establishing propositions, solving doubts and ascertaining conclusions). There were also specialists in the physical sciences and arts. There were for example experts in the art of constructing sacrificial altars of various dimensions and shapes (on the basis of a knowledge of solid Geometry); those who had knowledge of the properties of matter (*dravyaguna*); of physical processes and their results, of causes and their effects; and zoologists having a special knowledge of monkeys and birds. It was thus a forest University where the study of every branch of learning known and developed in those days was cultivated.

Among other hermitages noticed by the Mahabharata may be mentioned those of Vasishtha and Visvamitra [IX, 42] and that in the forest of Kamyaka on the banks of Sarasvati [III, 183]. But a hermitage near Kurukshetra [IX, 54] deserves special notice for the interesting fact recorded that it produced two noted women hermits. There "leading from youth the vow of Brahmacharya a Brahmin maiden was crowned with ascetic success" and ultimately acquiring yogic powers she became a *tapas-siddha*, while another lady, the daughter not of a Brahmin but of a Kshatriya, a child not of poverty but of affluence, the daughter of a king, Sandilya by name, came to live there the life of celibacy and attained spiritual pre-eminence.

The hermitage of Vyasa was another seat of learning. There "Vyasa taught the Vedas to his disciples. Those disciples were the highly blessed Sumanta, Vaisampayana, Jaimini of great wisdom and Paila of great ascetic merit."

They were afterwards joined by Suka, the famous son of Vyasa [XII, 328].

Along with the hermitages in these sylvan retreats which were the stationary seats of learning another great educative influence in the country was the occasional concourse of learned men gathered together at the courts and palaces of kings by the sessions of sacrifices they used to celebrate with due pomp and liberality. The Upanishads, as is well known, are full of pictures of such learned congregations which in ancient India played the principal part in the advancement and diffusion of knowledge. As may be expected, the Mahabharata does not fail to notice this important type of educational agencies which constitute such a characteristic feature in the history of Indian pedagogic theory and practice, organisation and achievements.

To be continued.

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Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture VIII.

(*continued*.)

20. Are we, then, to sail adrift without a rudder? I propose that we must go back to Venkatamakhi's original Melakartha Chakra but eliminate therefrom portions wherein mathematical jugglery has been intensely worked up. Take the same 12 swaras of Venkatamakhi and note their modern names which may be illustrated thus.—

1	2	3	4	5	6	7	8	9	10	11	12
Sa	Suddha Ri	Chathusruthi Ri	Sadharana Ga	Anthara Ga	Suddha Ma	Prathi Ma	Pa	Suddha Dha	Chathusruthi Dha	Kaisiki Ni	Kakali Ni
S	R_1	R_2	G_1	G_2	M_1	M_2	P	D_1	D_2	N_1	N_2

Fig. 5.

21. Now, Ri and Ga may be combined in four different ways, viz,

(1) Ri 1 and Ga 1
(2) Ri 1 and Ga 2
(3) Ri 2 and Ga 1
(4) Ri 2 and Ga 2

Similarly, Dha and Ni may be combined in four different ways. By tacking the four varieties of Dha and Ni to each of the four varieties of Ri and Ga, we have 16 Melas. These 16 Melas, when further manipulated with the two varieties of Ma, yield 32 workable Melas, which may be tabulated thus:—

Number in Venkatamakhi's Chakra.	Serial Number.	Purva Melas.	Swaras.								Uttara Melas.	Serial Number.	Number in Venkatamakhi's Chakra.
8	1	Thodi	S	R_1	G_1	M	P	D_1	N_1	Ṡ	Bhavapriya	17	44
9	2	Dhenuka	S	R_1	G_1	M	P	D_1	N_2	Ṡ	Subhapanthuvarali	18	45
10	3	Natakapriya	S	R_1	G_1	M	P	D_2	N_1	Ṡ	Shadvidamargini	19	46
11	4	Kokilapriya	S	R_1	G_1	M	P	D_2	N_2	Ṡ	Suvarnangi	20	47
14	5	Vakulabaranam	S	R_1	G_2	M	P	D_1	N_1	Ṡ	Namanarayani	21	50
15	6	Mayamalavagoula	S	R_1	G_2	M	P	D_1	N_2	Ṡ	Kamavardani	22	51
16	7	Chakravakam	S	R_1	G_2	M	P	D_2	N_1	Ṡ	Ramapriya	23	52
17	8	Suryakantha	S	R_1	G_2	M	P	D_2	N_2	Ṡ	Gamanapriya	24	53
20	9	Natabhairavi	S	R_2	G_1	M	P	D_1	N_1	Ṡ	Shanmukapriya	25	56
21	10	Kiravani	S	R_2	G_1	M	P	D_1	N_2	Ṡ	Simmendramadyam	26	57
22	11	Karaharapriya	S	R_2	G_1	M	P	D_2	N_1	Ṡ	Hemavathi	27	58
23	12	Gowrimanohari	S	R_2	G_1	M	P	D_2	N_2	Ṡ	Dharmavathi	28	59
26	13	Charukesi	S	R_2	G_2	M	P	D_1	N_1	Ṡ	Rishabapriya	29	62
27	14	Sarasangi	S	R_2	G_2	M	P	D_1	N_2	Ṡ	Lathangi	30	63
28	15	Harikamboji	S	R_2	G_2	M	P	D_2	N_1	Ṡ	Vachaspathi	31	64
29	16	Sankarabaranam	S	R_2	G_2	M	P	D_2	N_2	Ṡ	Mechakalyani	32	65

Fig. 6.

22. I need hardly tell you that, in this Janaka Raga Chakra, Ragas 1 to 16 are Suddha Madhyama Ragas or Poorva Melas; and Ragas 17 to 32 are Prathi Madhyama Ragas or Uthara Melas. In this arrangement, Venkatamakhi's Poorva Melas 1 to 7; 12, 13; 18, 19; 24, 25; and 30 to 36; along with their corresponding Utharamelas 37 to 43; 48, 49; 54, 55; 60, 61; and 66 to 72 have all disappeared.

23. Let me not be misunderstood that I recommend the total disappearance or even destruction of the non-selected forty Ragas from the Karnatic System. By all means retain them; but reserve them, for the time being, to specialists and do not consign them to the care of careless men. Singing the 40 non-selected (or reserved) Ragas, making use of the four special (or specially-named) swaras of the Karnatic System is like cycling on a wire, which none but specialists can do.

24. Hence all that I propose to do is to divide the 72 original Melas into

(A) 32 ordinary Ragas,
and (B) 40 special Ragas.,

and work and develop, in the first place, Group A and, then, to approach Group B. Take any of the published works of Thiagaraja and you will note that the greatest South Indian musician delighted to compose krithis in Group A., and took up Group B, only as a matter of curiosity or diversion. Of the 505 krithis published by the late Narasimma Bhagavathar, 95 are in Harikamboji;* 85 are in Karaharapriya; 80 in

* Each Raga mentioned herein means and includes its derivatives as well.

Sankarabaranam; 53 in Hanumathodi; 40 in Mayamalavagoula; 36 in Natabhairavi; 24 in Mechakalyani; 9 in Subhapanthuvarali; 8 in Jalavarali; 7 in Chakravakam; 4 in each of Suryakantha and 2 others; 3 in each of Gayakapriya and 24 others; 2 in each of Vanaspathi and 11 others; and only 1 in each of Ratnangi and 16 others. Thus it is clear that Thiagaraja's most popular songs are in Group A and the songs in Group B, in the hands of ordinary men, tend to come under the category of one or another of the 32 Ragas of Group A. For example, Thiagaraja's *Soolini* song is sung in Sankarabaranam; his *Vanaspathi* song in Natakapriya; and his *Manavathi* song in Gowrimanohari. Further the 32 ordinary Ragas of Group A are based on the well-known 12 Swaras of the Karnatic system; and the use of Venkatamakhi's 16 names begins only when we proceed to deal with the 40 special Ragas of Group B.

To be continued.

Reviews

Raja Raja Chola I" by P. V. Jagadisa Iyer; Srinivasa Varadachary & Co, Madras As. 8.

"Treatises on the life, administration and achievements of Raja Raja I may be many; but this sketch has the decided advantage over them," says Mr. Jagadisa Iyer in the prefatory note to his monograph on the Great Chola King, "in having the facts set forth in it either based on established facts or facts verified from epigraphical records found in Southern India." Yes, and it is quite true. Mr. Jagadisa Iyer is fortunate in having access to records and other materials beyond the reach of ordinary writers that his works possess two outstanding merits, namely that many of the facts he sets forth are new and secondly that they are all derived from authoritative sources. The present book, Raja Raja Chola I, has these merits in abundance. Mr. Jagadisa Iyer is to be congratulated on having brought out a book so important historically and yet so simply written that it can be used even by school students and ladies. By writing his book in Tamil Mr. Jagadisa Iyer has enlarged the circle of his readers and we are grateful for it. In about forty small chapters distributed within seventy six pages Mr. Jagadisa Iyer deals with the geneology of Raja Raja I, his character, his conquests, his government, his land survey and settlement, his great temple at Tanjore and many others of his activities. We learn from the book that the King's land survey and settlement was so minutely and thoroughly done that in an instance even $\frac{1}{52,428,800,000}$ of a Veli was measured and assessed. We learn also the great Chola Raja's respect for his elder sister, his love of his army, his religious toleration and his encouragement of village government. We could not have learnt all these and the many other extremely valuable facts concerning himself and the history of the neighbouring kings had not Raja Raja I the great forcsight to inscribe his deeds and gifts on the walls of the temples he built. All historians owe a deep debt of gratitude to Raja Raja I for this singular act of his and Mr. Jagadisa Iyer does well in drawing pointed attention in one of the chapters to this important feature of the King's reign. Mr. Jagadisa Iyer's work is an extremely valuable contribution to South Indian History, and the fact that it is written in simple Tamil raises in us every hope that it will soon find its way into every Tamil home and we hope too that the book will be prescribed for use in Schools.

The Indian Review.

The March number of the *Indian Review*, (Re. 1. G. A. Natesan & Co., Madras), opens with a timely article on "India and the Labour Government" by the Rt. Hon. V. S. Srinivasa Sastri, P. C. Stressing on the necessity of sending deputations of all political parties to England Mr. Sastri appeals to the Non-Co-operators to send their representatives also. "If this could be done," he says, "misunderstandings would probably be cleared away, and the party in office might be enabled to propose, defend and perhaps carry some measures calculated to revive the trust in British good faith which has of late completely disappeared." Mr. C. Y. Chintamani writing on "Constitutional Advance—our present duty," urges "that the party organisations should state a well-reasoned and temperately worded case for the amendment of the Government of India Act itself so as to secure a change of Constitution." Mr. N. C. Kelkar, M. L. A., Editor of the *Kesari & Mahratta* explains the Swarajists' attitude in the Legislatures in his article, "Why we wanted to throw out the Budget." The next article is on "The Khilafat Question," by Shaikh Mushir Kidwai of Gadia, M. L. A. who writes with personal knowledge of the Muslim world and of the leaders of the People's Party in Turkey. He says that "the Turks must not forget that they cannot abolish the institution of Khilafat." Other articles of interest are "India and Whitehall" by Surendra K. Chakravarti, M. A., "The Political Condition of Islam" by Gulam Sarwar, M. A., "Manufacture of Glue," by V. S. Chinnaswami, B. A., "British Imperial Economic Relations," by Prof. A. J. Saunders, M. A. F. R. ECONS. "Kalidasa's Conception of Ancient Indian Polity," by K. S. Ramaswami Sastri, B. A., B. L., "Trade and State Policy" by K. Bhattacharya, M. A., and "Indians in America," by T. J. Kumaraswami, and a poem by Prof. P. Seshadri, M. A. Another instalment of 'Sumathy or the Punjab Princess' appears in this issue.

Miscellaneous.

The Modern Manu.

By J. S. R. Sarma.

The ancient Hindu conception of womanhood is thus summed up in a nutshell :—

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुत्रो रक्षति वार्धक्ये नैव स्त्री स्वातन्त्र्यमर्हति ॥ [Manu]

This conception has been traditionally accepted by the Hindu society and acted upon quite in a spirit of naturalness and cheerful approval.

But to the educated, enlightened and civilized Hindu of Modern India under the Western British Empire, this conception is all *gall and wormwood*, and must be relentlessly wiped out of Hindu minds. It is exactly with a view to produce this result, the modern law has been given to the Indian world in the shape of the recent Civil Marriage Act. It is quite worthy of the modern author, the remote successor of ancient Manu who must be rendered obsolete and archaic in these days of most glorious enlightenment among mankind. This new Law is heartily recommended for adoption, as "this is the first emancipating measure enacted in the interests of the women of India, and it is hoped that Hindu women in future will freely avail themselves of it"

To expect a great response to this novel advice and disloyal law from a Hindu of even these degenerate times is, to say the least, an insult to the still

lingering average Hindu common sense and conscience. Anyhow the author and his followers, present and future, are quite welcome to their pleasures, for who can prevent them? Is this not an age of individual freedom of thought and action, and is this condition not the *sine qua non* of the sustained stability of an organised society?

But such queer laws as these are quite a natural phenomenon in days when all originality has given place to imitation and when one's own national ideals and institutions are scattered to the winds and given the go-bye, under the overpowering influence of foreign models.

The unmistakeable underlying spirit of the recent Act is clearly revealed. Marriage is not and ought not to be a sacred sacrament, but a purely materialistic civil contract. 'A person marrying under this Act has no right of adoption which is again an advantage since it is intended that *only educated and enlightened persons* will marry under the Act and they do not care to make an adoption based upon the *theory of spiritual benefit*.' But the author forgets that 'marriage' without anything of spirit (spirituality) is *spiritless* and is not worth having. One of the objects of Marriage, in Hindu conception, is, I believe, to ensure a continuance and perpetuity of the race and family, for a Hindu without a 'son' is said to suffer a hell called 'Puth.' But is this not damned nonsense in the eye of one who is determined not to discern the truth and spirit of the institution of marriage? It is therefore no use pursuing this point further.

However, let us see the pass to which the Western Civilssation—the model of our modern Manus—has attained. This civilisation is said to be *decaying*, and we are indebted to Mr. William Dudley Fanke, among others, who, in an article contributed to '*Current History*' some time ago has enumerated the reasons cogently, and categorically for this decay of European civilisation.

" It may seem incredible, in view of the immense material progress, made by our world during the last generation that we should even suspect a decline. But many of our new discoveries have brought evils for greater than the benefits conferred" Thus Mr. Fanke significantly prefaces his indictment of Western Institutions. Some of these reasons, especially those pertinent to the matter under reference in this article, will bear repetition and may be quoted here.

(1) 'The ties of the family have been dangerously relaxed.'

(2) 'The human stock itself is deteriorating by uncontrolled sex selection in marriage'

(3) 'A good regime of lawlessness has spread over the country'

(4) There is a widespread decline in 'religious faith'

Is not the recent Civil Marriage Act, an added illustration of the reasons mentioned above resulting in the decay of civilisation? This will be obvious to unprejudiced and dispassionate thinkers.

It will be useful and instructive too in this connection to recall certain weighty observations of Dr. S. L. Katzoff, M. D. Ph. D, an eminent physician and psychologist, made in the course of a lecture delivered by him in New York city in September 1923—(Vide *Hindu Message* of 6th—13th December 1923),

(1) 'An ideal marriage is the sublime fusion of body, mind and soul of two persons of the opposite sex'

This is very doubtful, in a system of marriage which at the basis is a civil contract terminable at slightest belief of misbehaviour or suspicion on the part of either husband or wife, and provides for divorce through secular Law Courts. In the absence of firm religious faith in the marriage rites, as a lifelong union with a spiritual aim, 'the sublime fusion' is not likely to be much in evidence, but it can be resultant from *real 'love'* of a substantial character, and not that kind of mere *carnal love*—a flimsy stuff which is ready to vanish the very moment either of the married couple—mostly the wife—sees a diminution in *physical comforts* anticipated at the time the love was projected and consummated into actual wedlock. The demerits and disadvantages of this sort of probationary and shortlived unions are readily apparent and the sufferers in several cases are the children who may have come into being during the short-lived married life. Their fate is somewhat akin to miserable. This is quite a common spectacle and needs no dilation.

Love, to be real and effective enough to serve the purpose, must be sedulously and consistently practised, cultivated and sustained to stand the manifold strains and responsibilities in a cheerful sprit in the home. This is the secret of a happy and smooth marriage life, and the principle underlying the 'Hindu Marriage' is, if it may be so put, 'Love him or her whom you marry' and not merely Marry whomsoever you love. For, 'Love,' as Dr. Katzoff says, 'is the essential ingredient, the cohesive power which binds humanity into a united fraternity, gradually producing higher planes of evolution. Nothing can easily satisfy love *more* than the knowledge that is being needed. * * * * * The wife who truly loves a husband and has faith in him, will trust him." Referring to endearment as one of the essentials for a happy marriage, the Doctor says 'Husbands and wives should learn to employ endearing terms' This is practically the same as Learning to love the husband or wife on the part of the couple. 'Love' as *result of a mrriage* is more substantial and enduring than *love* as a *precedent condition* to marriage. Married 'love' cannot be transferable as a vote or ticket and this safeguard cannot be vouchsafed in 'Civil Contract' Marriage with its fleeting and changing tendencies.

'Home,' the Doctor observes again, 'may be defined as an abiding place of affections: especially domestic affections' and 'Maternity is an important factor in a home. No woman should get married without desiring to have children. If she does not desire to have children she is either abnormal or does not love her husband. Only in a loving home can there be any proper child culture"

What is the real fact in this regard? There is a growing 'testimony of experienced medical men showing how widespread is the use of artificial means for the prevention of conception.' The modern tendency is to evade the burden and responsibilities of a married life on the part of both man and woman. If man and woman find it possible to satisfy their natural cravings without having recourse to 'marriage' and to evade at the same time the usual and natural consequences that might accrue as a result of clandestine and unauthorised intercourse, by means of ever so many artificial remedies modern Science and Medicine have placed at their disposal, it is best to let marriage institution alone. This is the outstanding tendency apparently in the west. The woman is coming on a line with the man in all spheres of human life and activities and she has no time nor mind to embrace the time-worn and burdensome state of matrimony. That is to say, life has ceased to have any value except as a commercial type, catering to mere physical comforts and pleasures. This is the conception of life in modern times and money-making constitutes its *summum bonum*. That *money* is held dearer than *life* is clearly brought out in a passage which fell from the lips of Sir William Vincent, lately

member of the Government of India, at a meeting of the Royal Colonial Institute in London sometime in December last. Speaking on "Work of Crown Servants" Sir William observed :—"It was their one endeavour to maintain a high standard of efficiency and integrity in administration, to promote the welfare of the country, to do justice and to prevent oppression and dishonesty. This duty was often carried out at the sacrifice of lives, family ties and and *often even pecuniary prospects*." Thus 'pecuniary prospects' come at the top and *life* comes lower down in the scale. The truth about life being thus revealed, it is no wonder that a life institution like 'Marriage' should be ignored and thrown into the background, and it is therefore not surprising that modern Indian Savants who have drunk deep in the fountain of enlightened western notions and principles of life would pose as Reformers and Lawgivers laying the axe at the roots of Hindu Society based on immemorial traditions and intuition, and thus preparing the way for racial and national suicide.

Ah ! What a mighty fall, my countrymen !
Yet, Let us live in patience and learn in full.

Some Borrowings.

By T. S. Raja, B.A., B.L.

It is a well known fact that when two nations come into close contact their languages are mutually affected. There is an interchange of words and phrases as a result of this contact. The culture and political status of a nation greatly influence its tendency to borrow words. Thus the more cultured or superior nation borrows less foreign words than the inferior or backward nation. The Romans borrowed largely from the Grecian and despised the languages of their subject races who in their turn acquired the idioms of their rulers. A similar interchange of words is going on at the present day in India as a result of the British occupation of the land. A large number of English words have been borrowed by the vernacular languages and it is equally true that a large number of Indian words have found their way into the English language. As instances of the latter may be cited such common words as *mullagatawny* (மிளகு தண்ணீர்) *pucca*, *pariah*, etc. However the present article is chiefly concerned wlth the English words which the Tamils have borrowed and these have become so popular and common in use that their large numbers remain unnoticed unless a systematic enumeration is attempted when of course we are struck by the multitude of English words we are using so much every day. This article deos not pretend to be a complete enumeration of all the English words in the Tamil language. Only some of the most popular and common words are given here and it should not be forgotten that in the different specialised departments as the railways, government offices, shipping systems etc., English technical terms are freely used, by Indian employees but as these are not familiar to the people in general they have been left out of account here. It should also be noted that the English words in common use are not confined to any particular department of social life but include scientific, educational, legal, domestic, sporting and many other terms. Taking up domestic terms we find the English words *room*, *shelf*, *bureau*, *almirah*, *bench*, *gate*, *etc.*, in common use and generally pronounce thus: *roomb*, *shelf*, *beero*, *alamari*; *bench* and *gate* are pronounced correctly, the latter however almost always spoken with its Tamil equivalent as *gate-vasappadi* where *vasappadi* is the Tamil for *gate*. This peculiarity of uniting the English words and its Tamil equivalent into one word is to be seen in a few more examples as *Kamra-ul*. Here *kamra* is the English *Camera* meaning a room and *ul* the Tamil word corresponding to it. Another word is *Court-kutcheri* with reference to a law court. It is interesting to see also that while certain words become very popular, others of a similar nature do not gain any such popularity. Thus Bench is a common word but chair, table or stool are not, while strangely *Sofa* is. Of domestic utensils we find the words *kettle* and *tumbler* are so popular that they are almost assimilated in the language. *Kettle* is often pronounced *Kittil* while *Tumbler* sometimes becomes *Tamizhar*. Cup becomes popular as *koppai*. One would expect to find the other terms as plate, spoon, knife etc., to be popular but they are not. Lantern changes into *landal* and *cuisine* into *kusini* while *Butler* becomes *potlar*. Examples of drinks and other eatables which have gained popularity are *lemonade* as *limlet*, *Soda* as *Joda*, *Biscuit* as *viscoth* and *peppermint* as *peppermittu*. *Bread* though commonly used is referred to only by its Hindustanee term *rotti*. Terms which the schools have popularised are *slate*, *board*, *chalk pencil*, *paper*, *pen*, *F.A*, *B.A.*, *matriculation*, *pass*, *class* etc. These are pronounced almost correctly except *pen* which is always used as *pena* and *matriculation* which becomes *mettilation*; *receipt* becomes *raseethu*. *School* however is not in common usage. A few popular law terms are *court*, *serve*, *warrant*, *summons*, *cross*, *defence judge*, *register*, *receipt etc.* *Serve* becomes *sarvu* and *Defence* becomes unrecognisable as *devenisu*. Medical terms in common use are *Doctor* as *Thacutar*, *Chloroform* as *Chlodroparam* and *operation* as *aupration*. *Hospital* changes into *Auspathiri*. Among travel terms we find rail, ticket, station, goods, motor car, etc. *Rail* sometimes becomes *layil* and always refers to the train and not to the road. *Ticket* is very popular and is invariably pronounced as *Thiktu*. *Motor-car* is known even to the remotest villager from whose lips it comes out as *mottay kadu*. Of musical and theatrical terms there are a number, for example *Harmonium*, *fiddle*, *band*, *manager*, *part*, *actor*, *buffoon*, *curtain*, *stage*, *act*, *scene*, *rouge* etc. Of games playing cards is the only one that has become popular and that has contributed a large number of terms as Diamonds, Hearts, Spades, Knave, Ace, Trump, Bezique etc. Clubs is referred to as *Klover* (Clover) *Diamonds* as *Aduthan*, *Spades* as ispate. Knave is known only as *Jocki* (*Jack*) while *Trump* becomes *turuppu*. It is curious that the post office which is so much used by the people has not contributed any popular word for instead of posts, telegram, stamp, envelopes, notepaper we find only their Tamil eqnivalents used. Here is a miscellany of familiar words. *Military* is very popular as used in connection with a non-vegetarian restaurant and is uniformly pronounced as *milteri*. Here it may be pointed out that the word *club* has stuck on in India and is always used to refer to a Coffee-Club. Lately the word restaurent is used on some sign boards but has not come into general usage. *Coach man* is quite a common word as are also the word, *traces*, *gallop trot*. *Traces* is known as *thrace var*, *gallop* as *gyallop* and *trot* as *throt*. Licence becomes strange when pronounced by the villager as, *lenisu*. *Gang cooly* is transformed into *Kangial* and the *pick axe* used by them becomes *pickace*. *Market* is quite a household term in towns. *Police* is another. Inspector changes into *Injipettar* in the mouth of some rustics. The list of such borrewed words can be extended to almost indefinite length but enough of it, has been given above to show that we have absorbed qnite a good deal of foreign words most of which have become assimilated in our language. Two educated Indians, while conversing in their own language use of course a staggering amount of foreign words and idioms from which abomination the uncultured labourer is free but it cannot be denied however that even he is ignorant of a few at least of the words enumerated above.

We are governed too much.

By S. P. Kulyar.

(*concluded.*)

Our Legislatures, what are they doing? Making laws every day. Not unoften we hear complaints of delays. It seems it would bring comfort to our legislators if laws could be made more speedily and in greater numbers. The increasing load of laws has no terror for them. Laws are not regarded as fetters but as crutches to help lame Humanity on its onward march. It does not strike anybody that the more crutches you provide the more lame one becomes.

"The highest end of government" says Emerson, "is *the culture of men*; and if men can be educated, the institutions will share their improvement and *the moral sentiment will write the law of the land.*" If a state is unable to produce men of worth and character and refinement, it forfeits its highest claim to exist. This ought to be the criterion of a good government—that its citizens require the fewest laws and the least restraints. The moral sentiment is the true Law. The conscience is the true Law-giver

A word more from Emerson: 'We live in a very low state of the world and pay unwilling tribute to Governments founded on force. There is not amongst the most religious and instructed men of the most religious and civil nations, a reliance on the moral sentiment and a sufficient belief in the verity of things to persuade them that society can be maintained without artificial restraints as well as the solar system, or that the private citizen might be reasonable and a good neighbour without the hint of a gaol or a confiscation..............I do not call to mind a single human being who has steadily denied the authority of the laws on the simple ground of his own moral nature.'

The present day tendency to make laws for every imaginable contingency is therefore one that would reduce man to utter helplessness—to degeneracy and to degradation. Have we not evidence enough? The law says—do not adulterate articles of food. The people respond by adulterating all kinds of food and by all manner of means, holy and unholy. In the law courts the witnesses are solemnly sworn to speak the truth and nothing but the truth. The deponents as solemnly, as deliberately speak nothing but the untruth. Why is it so? Why is it that during the days of Asoka we had no locks and bars to our doors and now when we have iron safes and police constables at every turn of the lane the prisons are full to overflowing? What else but that people change with the change of environments, of education, of civilization. We are what civilization has made us. Yes, We are being civilized. Providence in its mercy has entrusted us to the care and keeping of the most civilised nation in the world and here we are learning Shakespeare, talking cockney, eating sandwiches, wearing flannels and top boots and playing hockey on a midsummer day.

We live in an age of Laws. Laws not made by the moral sentiments of the people but by the political sentiments of another people. Their name is legion. Indeed it is their boast that you cannot invent a mischief for which the code has not made a provision. But the wonder is that we are not yet satisfied—have not had enough of them and half a dozen Legislatures are sitting daily to enact more laws, and half a dozen High Courts are engaged in interpreting those laws, and laying down innumerable rulings to make confusion worse confounded. What is the result? We are losing all sturdy self-reliance. We are becoming helpless babies—moral dwarfs.

What a sad spectacle it is that all the best intellect of the country should have nothing better to do than to make fetters for their less fortunate brethren. Have all these innumerable laws made us a bit more moral?

What did the Hindus do? They did not make fine laws—their laws were harsh—drastic—sometimes brutal. But they were able to make good citizens.

There was no competition—no struggle for existence—no survival of the fittest theory of life. People may now turn up their nose and call that sort of society and that mode of life primitive, rude, uncultivated. But that is a cheap criticism If you are happy in your own civilization of today, if you are happy with your coal mines and factory labours, with your strikes and riots, with your beef and beer—we wish you more joy of them. But why should you force these creations of yours on us? We differ in our ideals; in our aspirations, and in our methods to achieve them. Why should you take upon yourself to manage and regulate our household? You have conquered us. Now what should you have us do? Offer obedience and prayers? Do you not see that in making us so helpless you are putting a drag on your own progress.

The latter day Brahmins made a bid to keep all the best things for themselves. We have dragged them down and made them share our fate. You cannot fare better. Remember that "*there are limitations beyond which the folly and ambition of governors cannot go. Things have their laws, as well as men; and things refuse to be trifled with*". And men too refuse to be trifled with. You can deprive them of their due for a day, for a century—you cannot deprive them for ever.

In our hey-day of life and prosperity we are apt to forget that there is a Higher Power which regulates the affairs of the world. We have eyes but we do not see. We have ears but we do not hear. We are engrossed. We see nothing but the object of our desire. To all else we are blind and deaf. The Germans make colossal preparations to crush their rivals. They fail. They ruin themselves. Could human intellect and ingenuity do and think more than what the Germans did to ruin their neighbours? But Humanity cannot override Divinity or Divine laws. Individuals like Cæsar and Napolean who seem one day to balance the universe with their weight and importance disappear like the veriest bubble and shock humanity with their littleness. As with individuals so with nations and empires. One law governs all—The Divine Laws provide a check for all our vagaries—for all our unrighteousness.

When Gandhi said:—Do not strike your assailant; but lay down your life and you will win—my intellect refused its assent. The individual in me revolted. But the universal spoke to me in a different strain. Reason did all to save me. But my heart yearned to offer as a sacrifice.

Gandhi is right. The universal mind will not allow a nation to be massacred without an adequate price—without an equal compensation. We may disappear but our duty will be done. We shall have laid down our lives in obedience to a higher call. But the price of our blood will be writ large and will stand for all eternity—We might lose here but if there is a God we win elsewhere. Rectitude, righteousness and to crown all sacrifice of the self before the altar of the universal—What greater homage can man pay to his Creator? We are ready for it.

With such a faith in our heart we protest against too much government—Do not sit on our breast like Sindbad. Give us some liberty to breathe and live our own life. Our wealth you can take. Our soul you must spare. We acknowledge your suzerainty. But we decline your kind offer of services as friend, philosopher and guide. We can guarantee you our sincere loyalty, our affection, peace and good behaviour; but otherwise we must be free to live and grow according to our own genius. Therein lies peace and welfare as well for you as for us.

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The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

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* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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